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The Need of The World

CONSIDERED IN THE LIGHT OF
PRESENT CONDITIONS

TURKEY .. By REV. EDWARD F. CAREY
INDIA By REV. ALDEN H. CLARK
CHINA By REV. CHARLES L. STORRS, JR.
JAPAN By REV. MORTON D. DUNNING
AFRICA.. .. By REV. CHARLES W. KILBON

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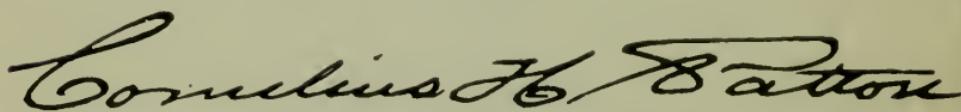
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Foreword.

Soon after the San Francisco disaster, when gifts for the stricken city were pouring in by the millions, a friend wrote, "How magnificent this is! But, oh that people would realize the need of the great nonchristian world, its untold wretchedness and woe, its hunger, its sickness, its awful filth, its appalling ignorance, and of course its being without God and hope." A few weeks before that time I had written to five of our young missionaries to send us their early impressions of the world's need as seen in the actual conditions about them. Here is the story — written with restraint but in a desire to draw the picture both true and strong. Here are men not theorizing upon human conditions from an easy chair at home, nor dealing out the superficial observations of the casual traveler, but writing as experts living in the midst of the conditions they describe and earnestly desiring to overcome them. Such men are worth listening to. The article expected from a young missionary in Africa could not be obtained in time, and Rev. Charles W. Kilbon, a former missionary of the Board, now in this country, kindly consented to take his place.

The symposium is an impressive one and should be of value to all who desire to know the real need of the world. It is interesting to find all of these writers emphasizing the fact that the supreme need of the world is Christ.

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Home Secretary.

Christ the Supreme Need of Turkey.

BY REV. E. F. CAREY, OF HARPOOT.

“Your ideal is noble, but not practical.”

My father’s words, when I confided in him my purpose to be a missionary in Turkey, were not encouraging. He is a successful Chicago doctor, experienced in the ways of the world, moral and patriotic, but dubious about Foreign Missions.

All I could reply was, “Turkey needs the social salvation of the Gospel of the Kingdom.”

That was five years ago. My ideal of Jesus for the Armenians was indistinct, doubtless, and as my sensible father said, impracticable. But, although it has cost struggles and sacrifices unforeseen, I am more certain than ever before that Christ is the supreme need of Turkey. Let my experience tell you why.

My good wife and I spent our first night in this backward country in a filthy guard-house, owing to a verbal technicality in our passport. A few days later, when I visited the American Legation in Constantinople to rectify it, I was kindly attended to by Arshag Effendi Shmavonian, the dragoman.

“And may I ask,” he concluded, “why you have come to Turkey?”

“To preach Christianity,” I replied.

“But the Armenians are Christians already, and have been since the time of Gregory, in the fourth century. What my people really need is industrial education, shops, factories and improved farming methods. Give them work first, and the Gospel afterwards.”

I went away impressed. The dignified dragoman’s words seemed sensible. I repeated the conversation to one of the older missionaries. He responded with the wise sympathy of long experience. “What these people really need is a vital connection with the indwelling Christ. And yet that dragoman, who is himself a graduate of one of our missionary colleges, is partly right as to *method*. And you will find that modern liberal spirit of social elevation represented in all

our stations. There are hospitals and orphanages, workshops, looms, drugstores and printing presses which are both a product and a means of evangelization. Probably no foreign agency has given more employment and taught more industrial self-support than the American Board. But all these great schools and shops are inspired by Christ and conducted for Christ's sake."

Some days later we took the snail train for Angora. There we met a serious but energetic preacher, who had until recently been pastor of the large and flourishing Protestant church in a neighboring town.

"Why did you leave your prosperous congregation to come to this worldly city?" I asked him.

Quietly and simply he replied, "Because these people need Jesus. That other church has about arrived at self-support. Its members are honored for their intelligence and good influence upon the whole community. I came here to serve God by founding a similar church in Angora."

A week later we were in Cesarea. There Dr. Dodd showed us their handsome hospital. A rich Turk came in just as we were there, to take home his now recovered wife. Never shall I forget the light of gratitude in his eyes, as he paid the charges, and thanked the doctor for the service beyond price which that Christian hospital is doing for the great dirty city of Cesarea.

In our short stay at Sivas we had only time to visit the missionary schools. These were prosperous but crowded. His Sultanic majesty offers education to all his subjects alike, but inasmuch as no Armenian wishes to be taught in the Turkish way, special Christian schools must be supported. And the Board schools are the models for the country.

Finally, after three weeks of caravan travel, we arrived at our station, Harpoot. Among the seventeen American workers here is Dr. Barnum, who has seen some forty-five years of service. Naturally, I was as delighted to hear his reminiscences as he was to relate them.

"When we first came here," he said, "there were not five women in the whole province who could read. Their position was inferior and degraded. Their mouths were always cloth-covered. They were hidden by a harem curtain at church. There was no such thing as equality in

home life or family love. I remember how we persuaded some men to learn to read and then teach their wives. The wives giggled and refused to do such a shamefully immodest thing as to read. So the husbands took down their sticks, which always hung ready, and pointing to the first letter, commanded, (whack) 'Now say A!' Three months later with joy the women wrote a letter of thanks to the missionaries, and began in turn to teach other women, who spread light into hundreds of distant homes. Now we have some forty girls' schools throughout this field, with a central college and preparatory school here supporting seventeen native teachers, having 460 pupils, who pay over a thousand dollars for tuition and board. All of which means Christian homes, with family prayers, bright, clean children, united and happy parents, and regenerated society."

"What is the population of this field?" I asked.

"Harpoot station occupies a district larger in area than Massachusetts and Rhode Island, with some 2500 towns containing 200,000 nominally Christian Armenians, and 450,000 Mohammedans."

"Has Mohammedanism some good traits?"

"Yes, of course, as any faith has. It is a religion of commands, and frightens some into formal obedience and restraint of vices. But no water can rise higher than its source, and a book-religion which preaches fate for this world and unlimited feasting and sexual indulgence for the next, can't carry souls to salvation in the higher spiritual meaning of the word."

"What are the principal vices of the people?"

"Well, first of all, sodomy. Then there is universal dishonesty, frequent rape, intemperance, and deceit-deadened conscience. Most officials live by bribery, the poor are oppressed, taxation is exorbitant and unequal."

"And what have the Harpoot missionaries done with this great problem of sin?"

"They have preached the Gospel, founded over forty congregations of genuine converts, established boys' schools, built Euphrates College, graduated 114 students from our Theological Seminary. We are opening an industrial school for teaching cabinet work, carpentry, tinning, lock-making, etc. We are caring for some seven hundred orphans, the result of religious persecu-

tion and massacre. Besides going to school, these boys and girls learn cloth and rug weaving, dyeing, cooking, baking, dressmaking, tailoring, farming, shoe-making, and book-keeping. And we expect soon to have a hospital, and reach the people through a medical mission."

"The value of a work consists somewhat in its ability to reproduce itself," I remarked.

"And it is just there that the missionary work, like any 'settlement work,' has justified itself all over Turkey. Harpoot is only one example. The American Board, which has almost exclusive territory in this country, has four principal missions, having twenty-five city stations, and nearly one thousand preaching places. In fifty years the work has progressed from secret meetings in stables to well attended services in splendid churches; from an entirely American-supported work to a native contribution double that of the Board, from persecution to prosperity. But beyond the high character and success of the mission converts themselves, our democratic ideals of church government and modern religious teachings have liberalized and purified the old Armenian Gregorian church so much that now their former belief in the magic efficacy of ceremonies, in the worship of pictures and crosses, in fasts, feasts, and vestments, has been superseded by enough true doctrine to save the whole nation if they would only practice it. And in the matter of learning, in many places 'pious envy' of our schools has been well used by the Lord to carry forward the Gregorian schools to a position of great service. And the main text-book of this education has been the Bible. When Americans first came here Bibles in the ancient script were rare at \$15 apiece. Now the modern revision, translated, published, and distributed by missionaries, is sold for 35 cents, is in almost every home, and is the foundation of present day Armenian language and literature. And," he concluded, "we expect the preaching of Jesus will result finally in the religious awakening of this whole population."

After studying the language, I visited every city in this state. Everywhere was the same need, and in many places the conscious cry, for the religion of Christ.

Near Diarbekir, one day, I talked with an intel-

ligent appearing young Armenian, who had not yet come under the influence of the true Gospel.

"What are you going to do in life?" I asked.

"I am giving bribes to become a government official. Then I can get a share of the taxes and secret fees."

"But don't you think it wrong to lie and cheat?"

"Not much. We must live."

"But wouldn't you rather have Eternal Life?"

"I have eternal life already. My original sin was washed away by baptism when I was eight days old, and my present mistakes were all atoned for by the God Christ on the cross."

How he needed the real Jesus!

I talked one day with Dr. Shepherd of Aintab. He said, "The first missionary was stoned out of Aintab forty years ago. But now, besides churches, schools, and colleges, we have a hospital where over 300 separate clinic patients are treated every month. You have little idea of the physical degradation of these people. Turks often say that our Christian hospital is one of the greatest blessings in their state."

In 1904 I visited Mardin. When calling upon the Syrian and Turkish officials I was surprised to see the esteem shown for my missionary companion. I afterwards learned that the reason was that the American Mission has given the people a practical hospital, an honest drug store, orphanage, kindergarten, and high grade schools, and has employed the poor to build a strong macadamized road through the central length of the city.

In 1905 I went to Moosh. As we passed through, the plain half-naked people often fled from us, fearing we were soldiers, but when they heard we were missionaries, they crowded round us, and listened as long as we could preach.

In Bitlis I was much pleased to see what an active interest the British vice-consul took in the success of our missionary industrial and graded schools.

In Van I saw the great Gospel plant where hospital, church, and orphanages are training Christians to be lights in their country. One evening we rowed the Turkish Governor across an arm of Lake Van, while he spoke in the highest terms of praise of the social value of American missionary work.

So you see, in five years I have traveled across this country. Everywhere I have asked the same question, "What is the supreme and inner need of your people?"

Everywhere I have received the same answer, "Sir, we would see Jesus!"

If by reading these selected interviews you too have become as convinced as an eye-witness, you will believe with me that *Christ is the supreme need of Turkey.*

Early Impressions of the Need of India.

BY REV. ALDEN H. CLARK, VADALA, INDIA.

There is one fact about impressions of the need of India which should be stated at the very outset. It is this. The most vivid pen-pictures, the most startling photographs, the most overpowering statistics, even the most graphic descriptions by returned missionaries can give one only a faint conception of the need of this people.

Before coming to India the writer had had every opportunity for studying a wide range of literature on India, and for hearing and questioning missionaries. But one hour of the Holi festival, one day of dealing with cases of abject want, gave a lurid vividness to his appreciation of India's need such as neither books nor missionaries had been able to convey. In our cheerful American homes or churches, surrounded by material prosperity and the wealth of 1900 years of Christian influence, it is simply a mental impossibility for Indian conditions to become real to us.

The earliest and most obvious impression of India's need is that of her abject poverty. We read at home that the average daily wage for ninety-five per cent of India's people is under five cents a day, and that fifty millions go hungry the year round. These things seem pitiful to us and even horrible. But they appear a thousandfold more horrible when we daily look into the hungry eyes of some of these fifty millions, and a thousandfold more pitiful when one's own neighbors are in abject poverty.

The chronic poverty of the farming and industrial classes is not so harrowing as the semi-starvation of the day laborers, but it is no less pitiful. These should form the respectable, independent, middle class. But in the Alumduagar District as in most of India about half the farmer's land is owned by the money lender. His crops are mortgaged beforehand to buy seed and food. He never knows what it is to be free from debt and, worst of all, perhaps, he has sunk into a state of dull despair of ever freeing himself from these conditions. Thus the material need appears under these two aspects. There is the hard fact of abject poverty, and, added to this is the dull apathy and lack of enterprise which is in part cause and in part result of the poverty.*

The ignorance of the Indian masses is proverbial. In the villages about us, aside from the Christians, perhaps one man in three hundred can so much as sign his name. The view of this need which personal experience has made me see most clearly is the sodden mental life and narrow uninteresting mental horizon of these villagers. No books, no papers, scarcely any knowledge of their own land, not even much variety in weather except when the rains fail and famine comes;—what wonder that starved natures craving for change break all bonds of restraint during the great annual festivals? What wonder, indeed, when the stamp of religious approval is upon these revels?†

In speaking of the moral needs of India we who believe in a moral religion cannot separate them from the religious needs. It is at this point that one of my disillusionments has come. I had attended a course of lectures under the advanced Hindu Swamis before leaving America, studying carefully their attempt in book and lecture to find the Christian moral code in their own sacred books. I had expected to find this kind of modified Hinduism widespread among the Brahmins of India. How

*As we walk across the fields we come to wells going to ruin though fit to irrigate large fields and to bring assured and valuable crops. Sometimes the only cause for this neglect is lack of less than Rs. 10 (\$3.33) to buy the necessary apparatus for drawing the water.

†Almost the only subject of conversation on the street is money, all thought being centered in this sordid struggle for existence.

utterly unwarranted by the facts this anticipation has proved to have been! It was in Wai, a sacred city filled with Brahmins, where I first saw the unspeakable debauch of the Holi, a riot of absolute license engaged in even by the Brahmins. Scarcely a native paper says a word against this "religious" festival, and few Brahmins seem strongly to disapprove of it.*

The average Hindu farmer as a rule observes the moral law. It is during religious festivals like the Holi that he breaks loose. On such occasions, he develops those most terrible diseases of unchastity which are well nigh universal among these people, threatening the life of the race.†

The need of the women of India, their degradation and practical enslavement are matters of common knowledge at home. The aspect of this condition which came as a fresh impression to me was the moral effect of such treatment upon the women themselves. They are despised and looked upon as mere household drudges. What more natural than that they should become petty and degraded beyond our power of comprehension? They are suppressed, distrusted, watched. What else could we expect than that they should be terribly lacking in sense of moral responsibility? This moral enslavement of women also finds its sanction in religion.‡

Religion! It almost makes one ashamed that that word can be applied to both Hinduism and Christianity. Who can estimate the degrading effect on Indian character of the well nigh universal cringing worship of the hideous little misshapen stone figures that one finds everywhere in Hindu temples? Would that the groups of our own countrymen who affect the higher Hinduism of the Swamis might see with their own eyes the Brahmins

*During this festival people call back and forth the vilest and filthiest things they can think of. During the culminating day any woman caught out of doors is common property. It is literally a time of absolute license.

†So common are these diseases that they form no indication of immorality in the person who has the disease. They are inherited or passed on through contact, cursing those who are pure in their own conduct.

‡Many missionaries of experience think that almost none of the women would hesitate at immoral acts except from fear of detection.

engaged in such worship; that they might hear the "religious" stories which are the spiritual food of India's millions; that they might see typical specimens of India's "holy" men, lazy, ignorant, debauched, preying upon the superstitious fears of the people!* If a man's religion is a power in his life, if what he worships determines what he is to become, what wonder that India is in the depths of degradation. Sensual gods, governed by caprice, ready for deeds of cruelty and malice, personified in hideous deformed images, and represented by such "holy" men, are scarcely likely to elevate and ennable.

What will it mean to India when such gods are replaced by the God of fatherly love, personified in Jesus Christ, and represented by men of purity and consecration? What it will mean is foreshadowed in what it has already meant to those who have become Christians. In our little village, as in hundreds of other mission stations, living miracles of transformation show forth daily what Christ can do for India when her deep worship-instinct is turned to Him and her strong religious life is guided into paths of purity and service. There are beautiful refined women, whom no one would dream of distrusting, daily giving forth the fragrance of a Christian character. There are consecrated men whose words and service agree in testifying that the moral obligations of human brotherhood are linked with Divine Fatherhood in their faith.

What a contrast to the sodden look of the average farmer are the bright faces of those who have gone through our schools! This genuine work of mercy, this famine relief work for starved minds goes on steadily, quietly, effectively.

And even on the material side Christianity is meeting India's need. Not only are missionaries introducing valuable industries throughout the land, but even where industries have not been introduced the older Christian communities have made great strides toward prosperity. They have gained some self-respect

*There are five million of these men who do nothing to earn a living. Their headquarters, Benares, is the most "holy city" in India and is also the most licentious and the wickedest city in every way.

and with it hope and ambition. They have learned some of the morality of Christ and have gained some of the material advantages of being trustworthy.* One yearns to see the villagers turn to Christianity first of all, that Christ may burst the shackles of their degrading worship, and that he may leave them power to struggle out of their moral mire on to the mountain side of purity and service, but also, secondarily, that they may be stimulated to rise from mental and material want to a condition of intelligent enterprise and modest material prosperity.

The need of India! It is fathomless, illimitable. Can it be met? Many a British administrator has gone home after years of service a sceptic on that point. But we know that the love of God is great enough to meet even the need of India. We know it primarily by faith. Yet a calm examination of the hard facts of missionary accomplishment might well bring even a sceptic to the same conviction.

Japan's Need of Christ.

BY REV. MORTON D. DUNNING OF KYOTO.

No country has made such rapid progress in the last two generations as has Japan. Self-isolated, largely because she feared the political and territorial aggressiveness of the western nations, she finally realized that she could protect herself from such aggressiveness, not by keeping herself isolated, but only as she proved herself the equal, in every particular, of the western nations. Becoming thoroughly convinced of this fact, she at once set herself to realize it in the shortest possible time. Under the guidance of wise, far-seeing leaders the nation went to school, with results that have astonished the world. To-day no one questions the fact that Japan is the foremost nation of the east, and no one, not blinded by racial prejudice, would question a second fact,— that she has proved herself the potential equal of any other nation.

*In the matter of harvesting crops and in many of the simple business transactions of the villagers trustworthiness is necessary. It is rare enough to command a very substantial material reward.

I say the potential equal, for while she is one of the oldest nations she is also the youngest nation, in the sense that she has but just become a nation with a world-wide interest and world-wide influence. Here she lacks experience and the steady strength and power which only age and experience can give. Further, her growth has been so rapid that her new institutions have not yet completely shown that they can stand the stress and strain that come with the advancing life and position of the nation.

Now the Japanese realize just this fact. They feel that they are the potential equals of any people. They rightly feel that they can take their place among the most advanced nations and contribute their share to the progress of the world in all its manifold lines of activity. They are eager to do this and to win the acknowledgment of full equality from other nations which have considered, and even now consider, themselves somewhat superior to the Japanese. Anything, therefore, which suggests inferiority is resented by the Japanese, and they rightly exert themselves to remove the suggestion.

When we consider the Japanese people from this sympathetic point of view, and acknowledge at least their potential equality with the most advanced nations, one may well ask,—What is the need of sending missionaries to such a country? Are they not as good as we are, and perfectly well able to work out their own religious beliefs, and develop their own religious life?

From one point of view it would not be difficult to give at least a partial affirmative answer to these questions. At any rate, what has well been called “extra-territorial Christianity” must disappear, or, in the words of another, we must “transform foreign work into home work, or rather blend the two in the harmony of Christ’s great brotherhood.” Christian life and faith must and will put forth in all countries forms and expressions suited to the different peoples. It must be of native growth and not merely of foreign application.

But when we have said all this and even gone much further, and said that it is quite possible that in the coming years the peoples of the east

will bring their contribution to the interpretation of Christ and his teachings, a contribution which may profoundly affect the Christian thought and belief of the western nations, it is still true, as never before, that Japan needs the Christian missionary. She needs Christ and the spiritual life which he alone can give.

In support of these statements it would be easy to give specific instances of great moral laxity on the part of large sections of the people, of failure to attain unto the highest ideals of character and manhood that are held by many of the western nations; but it behooveth not "the pot to call the kettle black." It would be just as easy to give specific instances of great moral laxity on the part of large sections of the western peoples, of failure to attain unto the highest ideals of character and manhood which they acknowledge that they hold. Christ can be brought to Japan in no "we are better than thou" spirit and in no spirit of condescension, but only in a spirit of common brotherhood, of a presentation of the Christ as he has been revealed and of his message as it has been given to us, acknowledging that we have fallen far short of the ideal that he has placed before us, but presenting him as the one and only Way, Truth, and Life, and asking all to strive with us in mutual helpfulness for the attaining of that ideal and the bringing in of his kingdom.

That Japan needs Christ and is seeking for him, is recognized by many of her foremost leaders and thinkers. By no one has it been more clearly stated than by Dr. Nitobe, widely known as the author of the book entitled, "Bushido." Not long ago he said,— "Up till recently Japan has been . . . a legally organized state, a skeleton with little or no moral flesh on it. And it is to Christianity that we must look to give us the moral flesh. It is as a state and not as a society that we have made changes and progress, and now the time has come to make changes in society. This is dependent on the personal character of those in places of leadership and authority, and personal character is best improved or changed by Christianity."

This statement by Dr. Nitobe clearly reveals the condition of Japan at the present time. It

is as a state, led by a very small group of brilliant men, supported by the wonderful patriotism of the great bulk of the nation, that she has made her great achievements. Now the moral character and fibre of her people must be developed to the same degree that the state has been developed. Here Christ, and Christ alone, can avail.

Under the stress and strain of advancing civilization and widening knowledge, all previous systems of ethical and religious beliefs have broken down and shown themselves to be imperfect and utterly inadequate to meet the present needs of the people. Inevitably there has been a falling away from the restraints that keep a people up to its highest ethical and moral ideals. Japan "stands on the verge of a moral volcano. . . . The benumbing power of materialism and the corroding force of unspeakable immorality is abroad in the land, and no thoughtful observer, however ardent a lover of this part of the Orient, can ignore them." Where shall Japan get the moral strength and life, which must become part of her very being, to make real and lasting the potential power and life which is now hers?

Many of Japan's foremost thinkers realize the need, and are looking to Christianity to meet it, as is evidenced by the quotation from Dr. Nitobe. Japan is calling for Christ. Will the Christians of America hear and heed that call? Will they hear and heed it for Japan's sake, and not alone for her sake, but for the sake of all the nations of the far east, for Christ's sake?

As China Wakes Up, What?

BY REV. CHARLES L. STORRS JR., OF SHAOWU.

"You got out the wrong side of the bed this morning, didn't you?" Will the writer of modern history be saying something equivalent to this to China a few decades hence? Certainly the opening years of the twentieth century are morning to the ancient empire; and already, if one may press the figure until it squeals, to use a student expression, one foot is thrust out ready to step forth into the modern world.

Her sleep of long centuries had not been an untroubled one. She has had what the Christian Scientist would call bad dreams, and they have been terribly real.

One of these has been that the cupboard was bare; there was nothing for the next meal. The most vivid and lasting of impressions on reaching China is that her people have to make a supreme struggle for mere existence. Of the many millions who toil and sweat for daily bread, the great majority live so near the narrow edge that a very slight change of fortune drives them to beggary. The failure of a single crop from drought or flood in some parts of the country sets roving through adjacent provinces thousands of vagrants who by nature do not belong to the genus tramp. In the great cities, although one retires late, he falls asleep to the sound of hammers and the hoarse cries of the toilers. In the country at the season the farmer is up with the light and has labored hours before he eats his first meal. On the loneliest mountain road one meets scores of burden bearers with loads suited only for beasts. And all this not that he may enjoy a few of the good things with which the earth is stored, but merely that he may subsist. It may be a good thing at present that the Chinaman has to toil thus laboriously for so little, but it is far from the divine purpose that put him in so wide and well favored a land.

Another of the evil things that has troubled China's long sleep is bad government. There are to-day a few high officials of marked character and probity; yet as a rule from petty li-kin officer to viceroy all grow fat on the iniquitous squeezes which they exact from all who come within their power. The paternal theory of government upon which China is founded has not led those in authority to "treat the people like your children," but to prey upon them as wolves upon lambs. We think that we have learned something about graft and corruption in America, yet it is but a school boy's cribbing compared to which China's ancient entrenched system is embezzlement, blackmail, bribery, and highway robbery combined. The most recent case that has come to hand is typical. A man's father is murdered

in a quarrel. His fellow villagers, who know that if the case gets into court, not only will the principal families be bled to the limit, but that the entire community will be drained of every cash that any pretense can squeeze from it, persuade him to accept \$400 damages. Officialdom, however, gets wind of what is going on and, scenting larger plunder, is not satisfied with the \$400, which the frightened son quickly hands over, but proceeds to beggar both families and all their friends. It is a mere incident if the murderer himself meets with a barbaric requital by decapitation or a bambooing to the death. Justice as such is hardly known in the Flowery Kingdom. One's rights may be secured only rarely and then at the extreme of high prices.

China long dreamed that she alone of all the earth knew letters. When our forbears were roaming the north German forests clad in the skins of wild animals, little Chinese youngsters were going to school to shout in the ears of their pedagogue the sounds of cabalistic characters out of the same classics which are taught today. Yet to-day only one in ten can write or read the speech the pedagogue uses. The idolatry of the written character which leads to hanging lettered scrolls in every conceivable place and makes it an act of religious merit to pick up waste paper with characters on it — "Confucius eyes" — to be burned in sacred urns, in no way fits men for the active duties of life. China's literature in which are to be found so many beautiful and true things, instead of being a window to a life of narrowed circumstance, has been used to develop a foolish and arrogant rabbinism second only to India's castes in baneful influence. However deeply its good may have impressed itself into Chinese character, — and that good is not inconsiderable, — to-day it offers no slightest barrier to a host of economic, political and social wrongs that deform and degrade a people of remarkable possibilities. A suggestion of the uselessness of the old sway of letters is the recent abolishing of the hoary system of degree examinations at one stroke of the imperial pen.

If you would have an impression of China's religion during this sleep of centuries, go some-

time to the Boston Public Library and, un instructed, gaze upward at the fresco on the rounded arch above Sargent's famous "Frieze of the Prophets." The confusion, the horror, the oppressiveness, the gleams of light in mingled pagan faiths are all included in that symbolic representation of pre-Christian beliefs. What is lacking is the squalor, the degradation, the pitifulness of it all. Religion is man's light,—"if therefore the light that is in thee be darkness, how great is that darkness."

Religion's chiefest fruit,—character and open-hearted human fellowship,—seems to be as rare as in any non-Christian country. Some admirable characters do truly appear, yet not comparable with the highest type of Christian manhood. Some few institutions there are for the destitute or the afflicted, some attempts at relief in times of disaster or plague; but the practical good of these often is reduced to nil through the shameless greed of officials and managers. More than once in a year's residence in China I have passed men who, sick unto death, have been thrust out on the street to die by those whom they had faithfully served, fear of family blackmail the motive. Our station physician brings to his hospital a man with a broken leg who has lain more than half a day where the accident befell him, unaided by the many passers-by. Constant suspicion, deep-rooted avarice, habitual lying seem sometimes to have turned to acid the very milk of human kindness in the breast. Add the brutish views of womanhood, the passion for gambling, the trade in children induced by the abnormal notion of family, the unrestrained social evil, and the soul and body destroying opium vice, still crowded upon China by the policy of a Christian nation, and you begin to realize the splendid qualities that must inhere in a people to withstand such tremendous assaults of the power of darkness.

It would be pleasanter to write of those finer qualities; they exist in generous measure in the Chinese makeup; but you have asked to hear of the needs,—the dark, unlovely things, and here they are in China's economic life, in her political life, in her educational, religious, and moral life.

China may indeed acquire modern industrial methods without Christian motives, but will the grinding of the weak by selfish moneyed power be a happy exchange for the drudgery of sheer necessity? Ask the man who has been driven to the wall by unscrupulous monopolistic greed in America. Nor ought Americans still in the battle with bossism and graft, to doubt the uselessness of China's proposed constitutional government fourteen years from now, without a radical change in the character of China's typical office holder. The books of the world's learning are open for China to read, but she does so to the world's peril and her own undoing, except she have learned the first great lessons of character and service. And those theorists who think that China can work out her own salvation in religion and morals have yet to find "ten miles square" of which Lowell so appositely spoke.

A new day has come to China, but it is an open question whether the forces that make for peace and righteousness are sufficient to carry her away from false artificial lights towards the sun of righteousness; or whether after another world disaster, the foundation will need with tears and sorrow and greater wisdom again to be laid for the building of the Kingdom of Heaven on Earth. The answer to this question lies in individual measure with each of us who counts himself a subject of that Kingdom.

Why Evangelize the Africans?

BY REV. C. W. KILBON

(Formerly of South Africa).

Our inquiry finds its answer in:—

1. The African's personal life.
2. His family life.
3. His society life.
4. His racial relations.
5. His relations to God.

1. *Personal life.* The motives that govern the African in his heathen state are self-preservation, self-gratification and self-glorifica-

tion. His seeming excellencies will not bear too close inspection. He is devotedly loyal to his chief, knowing that otherwise he endangers his head. He is deferential to all, because politeness is a greater virtue than honesty. He is hospitable lest he experience the avenging forces he believes his guest has the power to wield. Theft and adultery were formerly punished by death, but presumably more for reasons of statehood than of morality. Prudence may make him abstinent in act, but his thought and language abound in lasciviousness. Animal indulgence, governed only by expediency, or necessity, constitutes his idea of living. Principle in the heart that makes moral rectitude his guide, or the up-building of moral character his aim, is lacking.

The African lives in the present, borrowing no trouble for the future. What ministers to the day's gratification he indulges in, and then sleeps his untroubled sleep till another day brings its opportunities. At the end of all, he yields up his life with little regret and no hope. No fear of the hereafter embarrasses him, and no anticipations inspire him.

What the African needs is the Gospel, to implant within him the right principle of living, and to reveal to him the knowledge of God, and of his present and prospective relations to Him.

2. *Family life.* Heathenism perverts all family relationships. The kraal is a business establishment. A wife is invested capital,—ten head of cattle having been paid for her. The wife thereafter is expected to prove herself a paying investment, in respect to children and gardens. Children increase the wealth and standing of the kraal. Every daughter means ten head of cattle more. More cattle mean more wives. More wives in turn mean more children, and more cattle, and so the process goes on and the kraal wealth increases. Thus kraal development means business enlargement,—and kraal life stands for human debasement. The husband becomes a merchantman, the wife a chattel, and parental love is vitiated by mercenary considerations. The kraal is of the earth earthy. There is no elevating force in it.

The renovating power of the Gospel is needed

to lift the kraal from its degradation, and to right these relationships,—to link the family units together in bonds of ideal domestic fellowship.

3. *Society life.* Society is like the sand on the beach — there is no cohesion among the units. Tribes, clans, families and individuals distrust each other. The heavens and the earth, and the regions beneath the earth, abound in subtle influences that every man may wield against his fellowman. If the lightning strikes a person its aim has been directed by a vengeful enemy. Sickness, death, or any calamity immediately awakens the question,—“Who did it?” It is the prerogative of a mysteriously endowed class to “smell out” (detect) the malignant neighbor, and the innocent victim is doomed from the instant that fatal finger is pointed towards him. This state of things precludes anything like combination or coöperation in promoting the good of society. The cementing link needed is the Gospel law of trustful, helpful, brotherly-love.

Society has no moral leaders, no high ideals, no elevating public sentiment, no stimulating, uplifting helps — religious, educational, philanthropic, literary or fraternal — no voluntary organizations answering to our clubs or associations. Christian evangelization underlies all these. Hence the need of Gospel light.

4. *Racial relations.* If the presence of the white man in Africa is beneficial in some ways, it is baleful in others.

The ordinary European invader thinks little of his obligations, as compared with his opportunities for gain. He wants the native's bone and sinew, but cares nothing for his advancement. On the native's side, he first views the white man with awe, then with indifference, and often lastly with contempt. He tries, in his unaccustomed ways, to discover his relations with him, and gets ridicule, and often cuffs, for his clumsy efforts.

Civilized government weakens heathen restraints. The native, accustomed to the absolute will of his chief, is bewildered by the working of statute law. Things seem all at loose ends, and this begets in him a sense of irresponsible independence.

But worst of all, for the African himself, are the vices that accompany civilization. His own idea of the end of life is to eat, drink and be merry, and therefore he eagerly embraces new ways of animal indulgence. He comes in contact with degrading classes and influences in civilized society, far more than with those that are refining, and his last state in many cases, is worse than the first.

The African race has no standing among the nations of the world, as it emerges from its long age of obscurity. It has its place to make. The odds are against it. The more favored races persistently give it the cold shoulder. But with awakening consciousness there comes, to the younger portion, an inspiration and determination to advance,—to emulate what they see,—and no policy of bluff, hitherto in vogue, can turn them from their purpose. The pride of the white race is destined to find its match in the settled determination of this on-coming force. In the meantime neither race knows well the other. Mutual understanding is essential. Equally necessary, and more difficult, is the spirit of forbearance and concession.

To promote harmonious and reciprocal relations towards each other, requires heavenly grace. The battle is on, and only by the Gospel armor, and under Christ's leadership, on both sides, can the day be won. Herein lies the call to the church to promptly equip the African with spiritual weapons, and enlist him under Christ's banner.

5. *Relations with God.* The conception of a Supreme Being is but a flickering spark in the heart of the African. His impulse to worship something finds highest expression in the almost divine homage he renders to his chief while living, and to his spirit after he is dead, as well as in the propitiatory rites he observes towards ancestral spirits in general. His unquestioning submission to the will of his chief, suggests the utter surrender of the Christian to Christ; but *his* homage is prompted by cringing fear, while that of the *Christian* is the expression of loyal love.

God is practically unknown. Many have no name in their language for Deity. Prayers

are not offered to him; there is no recognition of his claim upon their love and life. They live in God's world but acknowledge him not; they receive his gifts, but thank him not; they have slight knowledge of his will, and do it not; much less do they know his truth and grace in Jesus Christ.

Christ, who would have the loving allegiance of all, surely looks longingly on the yet unwon millions in Africa, till they know and loyally accept him. On the love and devotion of his people he relies for recovering them from the thraldom of ignorance and sin, and winning them to himself. While we have spiritual knowledge that they have not, we are their debtors. While we own allegiance to Christ, loyalty forbids our seeing him defrauded of his rights as Lord of all.

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